

  
To the<sup>2</sup> Right worshipfull, his  
louing Sister, the Ladie Margaret  
Vaughan; health, happinesse and tran-  
quillity, both of bodie and mind. (2)



**M**ADAM, when I had ferretted thro-  
rough euerie nooke of my *Muses*  
poore treasurie, to finde some present  
worthie your acceptaunce, I could  
finde none so fitte, as this little  
Treatise of health, whose happy con-  
tinuance, with faire increase of years,  
and plenteous fruitfulnessse, I haue ener wished you; thus  
as the dewe of heauen hath sent forth the budde of your  
tender age sweet, vertuous, and right worthie of the noble  
roote from whence it sprang: so the sunne-shine of grace  
will ripen those excellent blossomes to perfection. The first  
occasion, which made me fall into this kinde of study, was  
the necessarie regard of mine owne health; necessary I call  
it in diuerse respects. for when sorrow and discontentment  
had almost dried and stifled vp my vitall spirits, (the rea-  
sons whereof are not altogether to you unknowne) and  
driven me to this dolefull exigent, that I doubted, which  
were better either to be as then I was, or not to be at all: at  
the last, Reason and Religion forced me to take this course  
A 2 least

## The Epistle Dedicatory.

least despaire should ouerwhelme the naturall and pure faculties of my soule. Now since the length and processe of time by fauour of the great Prince of Hierarchies, hath somewhat enlarged & fortified my spirits, I haue sent you no other Physick, then that I my selfe applied, wishing that it may lie by you without occasion of use, euen so long, that the leaues may lacke renewing, before you lacke health.

Wherefore my onelie purpose and intent is, to request you (Madame) to patronize and receiue with good liking this pamphlet of mine, fraught with naturall and artificiall Directions, as undertaken for the health of all: so especiallie consecrated vnto your suitable tuition and seruice in particular, not so much (I protest) in regard of anie your vrgent neede, through anie distemperature, which I knowe; as to prescribe vnto you a dietarie plat-forme, whereby you may keepe backe all such griefes, as might percase steale vpon you hereafter, before you be aware: withall assuring my selfe, that in the often reading thereof, you shall get a treasure stored with pretious Margarites, Rubies and Diamonds, and in the vsing of it, you shall find comfortable medicines, to prolong your life. Which the first and eternall Breather of life, confirme and furnish with religious ornaments, and neccessarie complementes thereto belonging, while it remaineth in this earthy mould, and after death make you partaker of those triumphant and euer-during ioyes, which before the foundation of the world his diuine Maiestie hath prepared for his godly and adopted children.

Your louing Brother,

William Vaughan.





# NATVRALL

and artificiall directions  
for health.

*The first Section.*

*What bee the causes of the preservation  
of Mans health?*

## CHAP. I.

**T**HE causes of the preservation of mans health be fixe; The first, Aire, Fire, and water. The second, meate and drink, and such as wee vse for nourishment. The third, exercise and tranquillity of the body. The fourth, moderate sleepe and early rising. The fift, auoydance of excrements, vnder which Phlebotomy, purgations, vomits, vrine; sweat, bathes,

carnall copulation, & such like are contained. The sixth cause of health, is mirth temperatelie vsed.

*What is Ayre?*

Ayre naturally by it selfe, is an element hote and moist, wherupon the whole constitution of our liues dependeth. The attraction of this naturall body is so necessary vnto vs, that if anie one of the instrumētts of our bodies be stopt, we cannot choose but forthwith be strangled. In respect whereof, the choosing of a good ayre must (for the preservation of health) obtaine the chiefeest place.

*Which is the best ayre?*

That which is a mans natieue soyle, and countries ayre is best. This by the Philosophers is approued in this principle: Euery mans natural place preserveth him, which is placed in it. And by the Poet confirmed:

*Sweet is the smell of countries soile.*

Also a good Aire may bee knowne both by his substance (as when it is open, pure, and cleane, free from all filthie dunghilles, noysome channells, nut trees, fig trees, coleworts, hemlocks, mines & forges; for these haue a contrary quality vnto the animall spirit, & make men

*Directions for health.*

to fall into consumptions) and by his qualities;  
as extremity of cold, heate and moyllure.

*What shall a man doe, if the Aire be either too  
hote, too cold, or too corrupte?*

Hee must vse colde things to keepe away  
the heat, and hot things to expell the cold. He  
must adde dry things to moyst, and moyste to  
dry. To depart thence into another place were  
not amisse. For oftentimes it is seene, that sick  
folkes do recouer their former health onely by  
change of aire. But if the aire bee corrupt, and  
that a man cannot remoue thence very quick-  
ly, hee must artificially rectifie it by perfuming  
his chamber with Iuniper, Rosemary, Bay tree,  
or with wood of Aloes; and then by sprinkling  
vinegar here & there in his chamber. In brieft,  
a man in such cases must get him a Nofegay  
composed of Roses, Violets, Maioram, Mari-  
gold, and such like. And when he goeth abroad  
he must hold in his mouth eyther the pill of an  
Orenge, or a peece of the roote of Angelica.  
Likewise, he must haue an especiall regard, that  
his chamber be at least once a day neatly swept.  
Our mariners lately returned from their East  
Indian voyage confesse, that their only remedy  
against the Callentura, the Scuruy, and other  
dis-

diseases at sea, is the iuice of Lemons. At my being in *Hungary* I saw the fiery Feuer a disease infectious in that country, cured only by salte inter prepared with sulphur and giuen in water as drink to the patient, a thing very straunge, that fire should quench fire.

*Aduise me how I should build me an house  
for pleasure health and profit?*

First you must choose out a fine soile, which hath water and wood annexed vnto it, and forecast in your minde whether the prospecte too and fro be decent and pleasant to the eie. For I am of this opinion, that if the eie bee not satilfied, the minde cannot be pleased: if the minde be not pleased, nature doth abhorre, and if nature doth abhorre, death at last must consequently follow. Next you must marke, whether the aire which compasseth the situation of your house, be of a pure substaunce, and that shortly after the Sunne is vp, groweth warme; and contrarily groweth cold after the Sunne is set. Thirdly, you must make your foundation vpon a grauell ground mixt with clay, vpon a hill, or a hills side. Fourthly looke that your windowes be Northward or Eastward. Lastly, when your house is finished you must prepare

*Directions for health.*

a Garden replenished with sundry kindes of hearbes and flowers, wherein you may recreate and solace your selfe at times conuenient.

*Doth the nature of places alter the quality of the Aire?*

Yea doubtles. Either by reason of marshes which commonly are corrupted with rotten vapours, & exhalations, or else of churchyards subiect likewise to the same mutations, we see by experience that the Air, which compasseth vs about doth change his temperature, As also when it becoms eyther excesssiuely hot or cold dry or moist, we do find our selues in much trauell and alteration.

*Doth the nature of the time of the yeare alter the Aire?*

The like mutations doth the aire inferre vnto vs in the foure seasons of the year, according to the courc of the Sun: for in the spring time the Aire is neerer vnto his own nature, to weet reasonably hot and moist: in summer further heated by the sunne, it becomes hot and dry: in haruest, cold and dry: in winter, cold and moist. And not onely the sunne in the foure seasons of the year brings such alterations in the Aire, but likewise the Moone in her foure quarters,

cau-

causeth foure differences: for the first seauenth day from the newe moone vntill the next seauenth day is like the spring time beeing hotte & moist. The 2 seauenth day vntil the full of the moon is like summer. The third daie, the moon decreasing, is correspondent vnto the Autumn. And the fourth and last quarter is like the winter. Euen so againe the morning is hotte and moist like the spring time: noone is compared to summer: the Euening to Autumne: and the night to the winter.

*What sicknesses doth the Aire cause?*

The aire causeth sicknesses according to the variety of the climate. In cold Countreyes, I meane, from the fiftieth degree to the Pole Northward or southward, fewe sicknesses abound; except they happen through excesse or distemperature of diet, or vnwholesomnes of the Aire, as aboue written.

In hot Countreyes, specially betwene the both Tropickes, the aire is more intemperat & pestilent. Heerehence spring plagues, Callenturaes, and Lues Venerea, insomuch as a certaine writer affirmeth by experience, that an *European* can hardly liue in *Ethiopia* or vnder the Equinoctiall line aboue five years, wheras



on the contrary we hear that men liue in Sweith-  
land, in the north parts of Ireland, and in other  
cold places, where the Aire is pure and Nor-  
therly til they attaine to a hundred or fixe score  
yeares.

## *Of Water. Chap. 2.*

*What is water.*

**VV**ater is an Element cold and moyst, and  
doth not nourishe, but helpe digestion.

*How many kindes of waters be there?*

To discearne good waters from bad, you must  
learn, that ther be 4 differēces of waters, name-  
ly, Rain water, Riuer water: fountain water: &  
stange water. By Rain water I mean al, that fals  
from the Region of the Aire vpon the earth in  
form of water. And this is either sweet when it  
falls without a storm; or else troublesom, when  
it fals with storms and tempests.

*Is not snow water as good as Raine water?*

Snow waters, albeit they be counted among  
those waters which are lighte, as hauing beene  
sublimed, purified, and as it were distilled, yet  
notwithstanding they be not so good: For they  
ingender feuers and morphewes.

*What is the nature of fountaine water?*

Foun-

Fountaine water is the best water for preservation of helth. But you must obserue, of what side it springs, for if it comes, from the Easte, it excelles the rest aswell in moisture and thinnes of substance, as in pleasant smell, and it doth moderatly comforte the spirits: Contrariwise those fountaines, which spring out of rockes, towards the North, and which haue the Sunne backward, are of a hard digestion, and nothing so pure as the other.

*Is fountaine water wholesome for them that be sicke of hot diseases?*

Fountaine water cannot fortifie the vital faculties: and therefore wee are aduised in hot feuers to vse honeyed waters, as oximel, or sugred, as syrups made of white wine vineger, cleer fountaine water, and suger: or else mixt with white wine to appease thirst.

*How shall I know good water?*

By the clearnesse of it. That water is best, which runneth from an higher to a lower ground, and that water, which runeth vpon clay, is better clarified then that, which goeth vpon the stone.

*When is water wholesomest?*

In summer time it is most wholesome: yet not  
with

withstanding, seldome to be drunk. But if at any time you be compelled to drink it, see first that you seeth your water gently: for by seething, the grosse substance of it is taken away.

*How shall I reniue waters that begin to putrifie?*

This is performed by the addition of some small proportion of the oyle of sulphur, or else of *Aquavita* well rectified, incorporating them both together.

## Of fire. Chap. 3.

*What is fire?*

Fire is an element hot and dry, which dissolueth the malicious vapours of the aire, stirreth vp naturall heat in mans body, and expelleth cold.

*What kinde of fire is best?*

That fire is best, which is made of drie and sweet wood. For wette and greene wood is discommodious: and so are al coals except chark-coals, because they make the head heauie, and dry vp naturall moysture.

*Are not sweatings and hot houses wholesome?*

No, because they exhaust the good humours together with the bad.

*The second Section, concerning foode?*

of

## Of bread and drink. Chap I.

*What is the use of bread.*

**B**Read made of pure wheat floure, well boulded from all bran, sufficiently leauened, and finely moulded & baked, comforteth & strengtheneth the heart, maketh a man fat, & preserveth health. It must not be aboue two or three dayes old, at most, for then it waxeth hard to be concocted.

*What is Rie Bread?*

Rie bread wel sifted not made of entire meal & newbaked is in sommer time highly commended specially in the beginning of meate, for it keepeth the belly loose, & for this cause it is so vsed at the tables of Princes, it must not be eaten but in small quantity, rather for diet & health sake then to satisfie hunger.

*What is barley Bread?*

The auncient Romanes vtterly forbad the vse therof, for it makes men cowardly & fearful by reason that it doth not nourish, but weaken the body yet notwithstanding some Phisicians were of opinion that it helps them that bee diseased of the gout, by force of a cleansing facultie which it hath.

*How*

*Wheat is wheaten bread and pasterie to be  
used in Phisicke.*

Bysker, crust, or toasted bread, being eatē dry with a fasting stomack staieth, stoppeth, & drieth all distillations Rheumes and humors falle or gathered in any parte of the body: some sayeth that it causeth fatte people to be leane but certainly experience teacheth that if it be takē after all other meat it drieth a moyst body and hindreth fatnes and al diseases exceeding from moysture, becaule it keepeth the meate from being too suddainly & quickly conueied into all the parts of the body. Toasted bread steeped in white wine with Cinamon, hony, or suger, prouokes a good appetite & a luely spirit vnto a man which is naturally sluggish drowsie or weake, & for pastrie it is rather gluttonous, than healthie not easie to digest, the fitter to be takē at the end of meales.

*What is the vse of beere*

Beere which is made of good malt, wel brewed not too new, nor too stale, nourtisheth the body causeth a good colour and quickly passeth out of the bodie. In summer it auaieth a mā much and is no lesse wholesome to our constitutions then wine: Besides the nutritiue faculty, which

which it hath by the malt, it receiueth likewise  
a certaine property of medicine by the hop.

*What is the vse of Ale?*

Ale made of barley malte and good water  
doth make a man strong: but now adaies fewe  
brewers do brew it as they oughte, for they add  
slimy and heauy baggage vnto it, thinking ther-  
by to please tossepots, and to encrease the vi-  
gour of it.

*How shal I discerne good ale from bad?*

Good Ale oughte to bee fresh and cleere of  
colour. It must not be tilted, for then the best  
quality is spent. It must neither looke muddie,  
nor yet carrie a taile with it.

*Which is the best drink?*

The most precious and wholesome ordina-  
rie drink as well for them that be in health, as  
for sick and impotent persons is made after  
this manner:

Take halfe a pound of barley, foure mea-  
sures of water, halfe an ounce of Licoras, and  
two drachmes of the seede of Violets, two  
drachmes of parsley seed, three ounces of red  
Roses, an ounce and a halfe of Hysop and Sage  
three ounces of figges and raisins vuell pickt.  
Seeth them all together in an earthen vessel, to  
long



long till they decrease too fingers breadth by  
feething: then put the pottle in cold vvater, &  
straine the ingredients through a cloth.

*Show me a speedy drink for travellers, when  
they want beere or ale at their Inne?*

Let them take a quart of fayre water, and  
put thereto five or sixe spoonfulls of good *A-*  
*quat composita*, a small quantitie of sugar, and a  
branch of Rosemary: Let them be brued vvell  
out of one pot into another, and then their  
drink is ready.

*What shall poore men drinke, when malt is  
extream deare?*

They must gather the toppes of heath,  
whereof the vsmall bruthes are made, & drie  
them, and keep them from moulding. Then  
they may at all times brue a cheape drink for  
themselues therewith. Which kind of drinke  
is verie wholesome as well for the liuer, as  
the spleene; but much the more pleasaunt, if  
they put a little licoras vnto it. There is ano-  
ther sort of drinke, of water and vineger pro-  
portionably mingled together, which in sum-  
mer they may vse.

*How shall I helpe beere or ale, which beginne  
to be soure or dead?*

Put a handfull or two of oatmeale, or else of ground malt, into the barrell of Beere or Ale, stirre the same well together, & so make it reuiue a fresh. Or else if you please, burie your drink vnder ground in the earth, for the space of fowre and twenty houres: Or else put into the vessell the rootes of Iroes, Bay berries, Organy or Isop.

*Teache me a way to make beere or Ale to become  
stale, within two or three daies?*

This is performed, if you burie your Beere or Ale being filled into pots, in a shady place somwhat deepe in the ground.

*What is Meath?*

Meath is made of honey and water boyled both together. This kind of drinke is good for them, which enjoy their health; but very hurtfull for them, who are afflicted with the strangury or colick. Braggot doth farre surpasse it in wholsomnesse.

*What is Meatheglin?*

Meatheglin is made of honey, water, and hearbs. If it be stale, it is passing good.

*Of*

*Of Wine. Chap. 2.*

*What is the property of wine?*

Wine moderately drunk refresheth the hart and the spirits, tempereth the humours, ingendereth good bloud, breaketh flegme, conserueth nature, and maketh it mery.

*What is the use of white wine?*

White wine drunk in the morning fasting, cleanseth the lungs: Being taken with red Onions bruised, it pearceth quickly into the bladder, and breaketh the stone. But if this kind of wine be drunk with a full stomack, it doth more hurt then good, and causeth the meat to descend, before it be fully concocted.

*What is the use of Rhenish wine?*

Rhenish wine of all other is the most excellent, for it scoureth the raines of the back, clarifieth the spirits, prouoketh vrine, & driueth away the headache, specially if it doth proceed from the heat of the stomack.

*What is the use of Muscadell, Malmesie, and browne Bastard?*

These kinds of wines are only for married folks, because they strengthen the back.

*What is the use of Sack?*

Sack dooth make men fat and foggy, and therefore not to be taken of young men. Being drunk before meales it prouoketh appetite, & comforteth the spirits marueilously.

*How shall I know whether hony or water be mingled with wine?*

Vintners I confesse in these daies, are wont to iuggle and sophistically to abuse wine, namely Alligant, Muscadell and brown Bastard, but you shall perceiue their deceite by this meanes; take a few drops of the wine, and powre them vpon a hot plate of yron, and the wine being resolued, the hony will remaine and thicken. If you suspect your wine to be mingled with water, you shall discerne the same by putting a Peare into it: for if the Peare swim vpon the face of the wine, and sink not to the bottome, then it is perfect and vnmixed, but if it sinke to the bottom, water without doubt is added vnto it.

*Shew mee a way to keepe Claret wine, or any other wine good, nine or ten yeres.*

At every vintage, draw almost the fourth part out of the hogshead, and then rowle it vpon his lee, and after fill it vp with the best new wine of the same kind that you can get.

Your

Your easke ought to bee bound with yron  
hoopes, and kept alwayes full.

*How might I helpe wine that reboyleth?*

Put a piece of cheese into the vessell, and  
presently a wonderfull effect will follow: Or  
els put a bunch of Peniroyall, Organy, or Ca-  
lamint about the hole, at which the new wine  
commeth forth, but if your wine be new, and  
you will haue it quickly purged, you must put  
half a pint of vinegar in euery 15. quarts of  
new wine.

*Shewe mee how to seperate water  
from wine?*

Doctour Liebault a learned Physitian of  
Fraunce sayth, that if it come to passe, that  
wine haue water in it, and that we find it to be  
so; to seperate then this water from this wine,  
you must put into the vessell of wine, melted  
allom, and after stopping the mouth of the  
sayd vessell with a sponge drenched in oyle, to  
turne the mouth of the vessell so stopped,  
downward, and so the water only will come  
forth; or els cause a vessell of Iuy wood to be  
made, and put therein such quantity of wine as  
it will be able to hold, the water will com forth  
presently, & the wine will abide pure & neat.

Some

Some do vse presently to change the wine so watered, and to draw it out into another vessel, and then to put a pint and a halfe of salte to euery fifteen quarts of wine; others doe boyle the wine vpon the fire so long vntill the third part be consumed, and the rest they vse three or fowr yeers after.

*Shew me a way how a man may drinke much wine and yet not be drunke?*

To drinke great store of wine, and not to be drunke, you must eate of the roasted lungs of a Goat: or otherwise, eate six or seauen bitter Almonds fasting: or otherwise, eate raw Coleworts before you drinke, and you shall not become drunk.

*How to make them which are drunk, sober.*

You must make them eate Coleworts, and some manner of confections made of brine; or els drink great draughts of vinegar.

*Shew me a way how to make Tossopots and drunkards to hate wine?*

Cause a drunkard to drink with whitewine the blossoms of Rie, gathered at such time as the Rie blossometh: or else take three or fowr Eccles aliue, and let them lie in wine till they dy, and afterward cause this wine to be drunken



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els, take a greene Frog, which is ordinarily  
found in fresh springs, and let the same lie in  
wine till she dy; otherwise marke diligently  
where the Owle haunteth, that so you may  
get some of her eggs: frie them and giue them  
the drunken gallant to eate.

*Shew me a way to make olde wine to be newe  
out of hand.*

Take bitter Almonds and Melilot, of each  
an ounce; of Licorice three ounces, of the  
flowers of alexander as much, of aloes pere-  
patick two ounces, bray them all and ty them  
together in a linnen cloth, and so sink them in  
the wine.

*At what time are wine and Beere readie  
to turne and chaunge?*

About the middest of Iune when the Sunne  
enters into the Tropicke of Cancer, and  
somwhat before the Dogge dayes beginne,  
wine and Beere are apt to become eager and  
corrupt, and likewise when the Southerne  
winde blowes, whether it be in Sommer time  
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*Shew*

*Shew me how to keepe wine and Beere.*

*without turning?*

Above all things, haue a speciall regard that you laye your vessels in vaulted sellers, and then cast into your sayde vessels, either Roche allome done into powder, or the ashes of oaken wood, or beaten pepper, or els put into your vessels so corrupted, a good quantity of Cowes milke somwhat salted, or if none of these serue, drawe the drinke into an other vessell that is sweet and vntainted, vsing a composition of the aforesayd remedies, intermingling it fowre or fīue times a day, for the space of a fennight.

*Is wine hurtfull to sick folkes?*

*Hypocrates* writeth that to giue wine or milk to them that bee sick of agues or headaches, is to giue them poyson, yet neuertheles it doth agree with some kind of diseases, as for example, it is permitted to thē that bee troubled with dropsies, with ill dispositions of the body, & with the rawnesse and weaknes of the stomacke, to be brieue; wine is an excellent restorative for olde age, which of it selfe is a great and troublesom sicknes; & for this cause some Phisitians aduised old men to drink wine  
in

in the midst of summer, I meane to vse Bacchus for their Phisitian twenty daies before, & twenty daies after the dog daies, to the end that in the heate and siccity of that fierie star, their lungs should be ouerflowen, but howe soeuer, wine reuiueth feeble spirits, & maketh the heart light, specially of an olde man, according to the Italian saying: *A vecchio infunde olio ne la lampada quasi estincta*, Vnto an old man it infuseth oile in his decaying lampe.

*Of diet drinks aswel for them that be sick as in health. Chap. 3.*

*Shewe me how to correct the malicious vapours of wine?*

**F**OR the correctiō of medicinable wine, you must put and infuse burrage buglos, and Pimpernell, in your wine for the space of four and twentie houres before you drink of it. Some vse to temper the force of wine by putting a toft in it; Some take the leaues of Isop well powned made fast in a fine cloth & put into new wine against the dileales of the lūgs shortnes of breth & the cough, which they call Isop wine, some take dry Roses, Anise, & hony to-

together with one pound of the leaues and seede of Betany, one pounce of Fenell seede and a little Saffron, these ingredients they put in twenty quarts of new wine, and after foure months are past, they change the wine into a new vessell, this kind of wine is very expedient to be drunk for the cleering of the eie sighte, for Pleurisies, and for the corroborating of the stomack: Others make wine of woormewood for the paine of the stomack & liuer, and for the worms of the guts, which wine is made after this manner: eight drammes of woormewood stamp them and straine them, and so cast them into three pints of wine.

*Shew mee howe to make Ipocras and wine of Scene.*

Common Ipocras is made after this manner, take nine pound of the best white wine or Claret that you can get, an ounce and a halfe of Cinamon, one pound of Sugar, three drams of ginger, and too scrupels of Nutmecks, beat all these somewhat grossely, then let them soke three daies in the saide wine, and afterwarde straine it and vse it, for the heating and comforting of a colde and a weake stomacke, but if you fear sickness: prepare wine of Scene after

ter



ter this manner, take an ounce of the leaues of Seene well mundified, halfe a dramme of Cinnamon, seeth them in a quart of white wine, with a soft fire, til it come to a pinte, afterwards put a litle suger vnto it, and in three daies after, it hath beene steeped and so continuing you may strain it and vse it, by taking of three spoonfuls in the morning & three spoonfulles when you goe to bed, vntill your body be sufficiently purged.

*Shewe me a diet drinke against Melancholy?*

Take two ounces of the leaues of Seene, of Fumitory, greene hops & borrag, of each a pound, seeth them to the third part in fair water, with a soft fire, or else til two gallons come to one gallon, straine them, and sweeten them with Sugar or honny, and after a fennight, you may drink therof euery morning a draught fasting, and so before supper one houre.

*Shewe me a diet drink against the consumption?*

Take two gallons of small ale, half a pound of blancht almonds, a quarter of a pound of anniseeds, three or four sticks of Licoras sliced or bruised, one pound of Red Roses, Isop, and Parsley bruise and straine what is to bee bruised and strained, after you haue, let them boile

boile to one gallon and when it is ready, adde vnto it a quart of Malmesie, and drink thereof morning and euening two houres before you eate, this drink preserueth a man from the coughe, makes a man of a strong constitution and cureth the consumption.

## Of Cider and perry . Chap. 4.

*What is Cyder?*

**M**onsieur (Libault) in his third book of his may-  
*sin rustique* writeth, that Cyder most commonly is lowre; yet notwithstanding whether it were made such, by reason of the sownes of the apples, or become such, by reason of the space of time, in as much as it is very watry, and somewhat earthie, as also very subtil & pearcing, and yet therewithal somewhat astringent, and corroboratiue becommeth singular good to coole a hot liuer and stomack, to temper the heate of boyling and collick blood, to stay collick & adust vomiting, to assuage thirst, to cut and make them grosse and slimy humours, whether hot or cold, but chiefly the hot. Such drink falleth out to bee very good and conuenient and to serue wel in place of wine for such as haue any ague, for such are  
 subiect

subiect to a hot liuer, and hot blood for such as are scabbed, or itchy, for such as are rheumatick vpon occasion of hot humors, & it needeth not that it should bee tempered with water.

*What is the use of Perry?*

Perry is a sweet kind of Cider either pressed from Peares or from sweet apples: such Cider therefore as is sweete, because of his sweetnes, which commeth of temperate heat, heateth in a meane and indifferent manner, but cooleth least of al, and again it is the most nourishing of all Ciders, & the most profitable to be vsed of such as haue cold and drie stomacks, and on the contrary, but smally profiting them which haue a hot stomacke, whether it be more or lesse, or stomacks that are full of humidity, very tender & queasie, & subiect vnto chollericke vomits; so that in such complexions as are hot and chollericke it is needefull as with wine, so with cider to mixe water in a sufficient quantitie with sweet Cider when they take it to drinke: especially when such persons haue any ague withall, or and if it be the hot time of Summer, foreseene that he that shall then drinke it thus, be not subiect to the paines of the belly or collicke, because  
that

that sweet Cider pressed newe from sweet apples, is windie by nature, as are also the sweet apples themselves: this is the cause why Physicians counsell and aduise, that sweet apples should be roasted in the ashes for them that shall eat them, that so their great moistnesse and waterishnes, which are the original fountaine of windines, may bee concocted by the meanes of the heate of the fire: vpon the same occasion it falleth out, that nether sweet apples nor sweet Cider, can bee good for them that are subject to distillations, and rheumes, because of their windinesse, and for that likewise (that, as the Arabian Physicians do iudge) they breede great store of windinesse in the muscles and sinewes, which cannot be dissolved but with great paine and continuance of time.

### *Of Flesh. Chap. 5.*

*What flesh is best to be eaten?*

**B**Efore you bee resolved of this, I must declare vnto you the sortes of flesh, and the natures of it. There be two sortes of flesh, the one forefooted, and the other that of foule; Among those that bee forefooted, some are young,

young, some are of middle age, others are old, the young are moyst & doe commonly cause excrements and loosenes in the belly, old flesh is dry, of small nourishment and of hard digestion, therefore I take, that flesh to be best, which is of middle age, if not to the tast, yet at the least to nourish soundly and profitablie according to the prouerb, of France: He that loues young flesh and old fish, loues contrary to reason.

*Qui veut ieune chair et vieux poisson,*

*Se trouue repugner par raison.*

Certainely that of the male, doth farre excell the flesh of the female, as for example, the oxes flesh is better then the coves flesh: a fatte weather is betier thē a fat ewe, but this is to vnderstand, of those males which are gotten for I can not deny, but bull beefe and ramme mutton, is far worse, than the flesh of the covv and the ewe and to them vvhich obserue diet, I must needs say, that al flesh whatsoeuer, be it beef, mutton or other that is bred on dry places, or mountaine, vsyhere there is any reasonable pasture is alwayes better and more wholesome, then that which is bred in valleyes, or on lowe & marshie ground, where there growes bulrush-

es,

es, & other weeds & herbes, cold moyſt, & of little ſubſtance: To conclude, this fleſh of ſow-footed beaſts. I haue found that mutton, beef, Kidde, Lam, Veale, Pigges and Rabbits, are meats eaſie to be digeſted, & do ingender good bloud; whereas on the contrary I finde that martlemas bief, bacon and veniſon together with the kidneys, liuers and the entrails of beaſtes, do breede raw humors in the ſtomack and fluxes. In like manner, fat meat is fullſome and takes away a mans ſtomack.

Among Foul we count the Capon, the youg pigeon, the partridg, the woodcock, the Peacocke, and the turky cocke, to bee meates of an excellent temperature, and fitte to continue the body in health, and contrariwiſe that ducks, geefe, (young goſelings onely excepted) and ſwans doe diſpoſe the body to melancholy.

*Shew me a way to preſerue fleſh and foule, ſound and ſweet for one moneth, notwithstanding the contagiousnes of the weather.*

*Maſt. r. Plat*, whoſe authority not onely in this, but in all other matters I greatly allowe of, countelleth huſwives to make a ſtrong brine ſo as the water be ouerglutted with ſalt, and

and being scalding hot, to parboyl their mutton, veale, venison, fowle or such like, and then to hang them vp in a conuenient place; with this vsage they will last a sufficient space, without any bad or ouersaltish tast: some haue holpen tainte d venison, by lapping the same in a course thin cloth, couering it first with salt, and then burying it a yard deep in the ground.

*What is the vse of Mutton?*

Young mutton boyled and eaten with opening and cordiall hearbs, is the most nourishing meate of all, and hurteth none; but only flegmatick persons, and those which are troubled with the dropsy.

*What is the vse of Beefe?*

Yong beefe bredde vp in fruitfull pasture, & otherwhiles wrought at plow, being powdered with salt foure and twenty houres, and exquisitly sodden, is naturall meat for men of strong constitutions, it nourisheth exceedingly, and stoppeth the flux of yellowe choler: Howbeit Martlemas beefe (so commonly called) is not laudable, for it ingendreth melancholick diseases and the stone.

*What is the vse of Veale?*

Veale young and tender, sodden with  
 C young



young pullets, or capons, and smallage, is very nutritiue and wholesom for all seasons, ages, and constitutions.

*What is the vse of Swines flesh?*

The leane of a young fatte Hog eaten moderately with spices, and hot things, doth surpass all manner of meate, except Veale, for nourishment; it keepeth the paunch slippery, and prouoketh vrine; but it hurteth them that be subiect to the gout and *Sciatica*, and annoyeth old men and idle persons. A young Pig is restoratiue, if it be flayed and made in a ielly. To be short, Bacon may be eaten with other flesh to prouoke appetite, and to break fleagm coagulated and thickned in the stomach.

*What is the vse of kid?*

The hinder part of a young Kid roasted is a meate soone digested, and therefore very wholsome for sick and weake folks. It is more fit for young and hot constitutions, then for old men or flegmatick persons.

*What is the vse of Venison?*

Young fallow deer very well chased, hangd vp vntill it be tender, and in roasting being throug hly basted with oyle or well larded, is  
very

very good for them that be troubled with the rheume or palsy. Yet notwithstanding it hurteth leane folks and old men, it disposeth the body to agues and causeth feartfull dreames.

Some say that Venison being eaten in the morning prolongeth life ; but eaten at night it bringeth soddayn death . The hornes of deer being long and slender, are remedies against poysoned potions; & so are the bones that grow in their harts.

*What thinke you of Hare and Conies flesh?*

Hare and Conies flesh perboiled, and then roasted with sweet hearbes, cloues, and other spices, consumeth all corrupt humours and fleagin in the stomack, and maketh a man to look amiably, according to the prouerb, *Hee hath deuoured a Hare*. But it is vnwholsome for lazy and melancholick men.

*What is your opinion of Capons, Hennes, and Chickens?*

A fat Capon is more nutritiue then any other kind of foule. It increaseth venery, and healeth the weaknesse of the brain. But vnlesse a man after the eating of it, vse extraordinary exercise, it will do him more hurt then good. As for chickens they are fitter to be eatē

of sick men, then of them that be in health.

*Shew me a way to fatten Capons in most  
short time?*

You must follow *Master Plats* aduise, namely, to take the blood of beasts, whereof the butchers make no great reckoning, & boyle it with some store of branne amongst it (perhaps graines wil suffice, but branne is best) untill it come to the shape of a blood pudding, and therewith feede your fowle so fat as you please. You may feed Turkie with bruised acornes, and they will prosper exceedingly.

*What is the vse of Pigeons?*

Pigeons plump and fat, boiled in sweet flesh-broth with coriander & vinegar, or with sower cherries & plums, do purge the raines, heale the palsie proceeding of a cold cause, and are very good in cold weather for old persons, & stomacks full of fleagme.

*What is the vse of Geese?*

A young fat goose farled with sweet hearbs and spices, doth competently nourish. Notwithstanding, tender folkes must not eate therof; for it filleth the body with superfluous humours, and causeth the feauer to follow.

*What*

*What is the use of Ducks?*

Young Ducks stifled with borage smoke, & being eaten in cold weather, strengthen the voice, and increase naturall seed.

*What is the use of Partridges?*

Yong hen Partridges, eaten with vineger doe heale all manner of fluxes, and dry vp bad humors in the belly.

*What is the use of Quailes?*

Quailes, eaten with coriander seed & vineger, doe help melancholick men.

*What is the use of woodcocks and snites?*

Woodcocks & Snites are somewhat lightly digested: Yet hurtful for collerick and melancholick men.

*What is the use of Swanns, turkies, peacocks, hearnes, and cranes?*

These birds if they be hanged by the necks five daies with waights at their feete, and afterwards eaten with good sauce, doe greatly nourish and profit them, which haue hote bellies.

*What thinke you of Larkes and Sparrowes?*

Larkes and sparrows are marvellous good for them, that be diseased of the colick.

of

## Of Fish. Chap. 6.

*Shew me how to feede fishes in ponds.*

**I**N the fourth booke of the *maison rustique*, lately translated out of French into English by *Master Surphlet*, I find these meanes for the preserving of fishponds layd down, it will be good somtimes to cast in some sorts of small fishes, the bowels and entrails of great fish, crackt walnuts, fresh cheese, lumps of white bread, certayn fruits chopt small, all sorts of salt fish, and such other like victuall, and somtimes it will be good to cast vpon the pooles and ponds, the fresh leaues of Parsley, for those leaues do reioyce and refresh the fishes that are sick.

Sith it is most certayn that the fishes abiding in the sea or streams, and running riuers haue greater store of victuall, than those which are shut vp in pooles and ponds, for such as haue their full scope of liberty in the sea and streames, do alwayes meet with one reliefe or other brought vnto them by the course of the water, besides the small fishes which are the food and sustenance of the greater: but the other shut vp & inclosed in safegard, can-  
not

not goe forth a hunting after any pray.

*Shew me the best time to take fish?*

The fittest time to go a fishing in Autumn is, after Sun set, and then principally when it is betwixt night and day, for then fishes are slumbring, and that so deeply, as that they may be taken at their rest, with light and flaming torches. In winter the fittest time to fish in, is about noone: In the spring time, all the day long, but chiefly before the Sun rise, which spring time is the most fit of all other times for fishing, in as much as then the water being warme, and the fish stirred vp to ingender, they rise from the bottome of the depths, to the vttermost part of the waters; yea often times to the very edges thereof: the worst and most vnfit time of all other, is the Summer, specially whiles the dog dayes last, the heat whereof causeth the fish to dy, and constraineth it to betake it selfe to the bottome of the depths; so that if you fish in the Summer, it must be in the night season. In fishing you must haue regard to the wind, so that whē the Northwind bloweth, you must turn your nets toward the Southwind, and the Southwind blowing toward the Northwind: In like man-

ner

ner when the Western winde bloweth, your nets must be turned toward the East; and contrarily, but before all things, fishing must be gone about in a calme time, when there is not any tempest abroad.

*Shew me how to gather fish into one place.*

For to gather fish into one place, take Pennyroyall, Sauory, Organy, and Marierom, of euery one the weight of three french crowns, of the barke of the frankincense and Mirrhe tree, of each an ounce: of sweet Cherries dried and infused in good wine halfe a pound: of a hogs liuer roasted, of Goats grease and garlick of each a pound: stampe euery one by it selfe, and after put thereto some fine grauell: with this mixt together, you shall feede the fish for some houre or two before you cast in your net, which when at such time you haue cast in, you shall therewith compasse the place about.

*What is the vse of Carpe?*

A fresh carpe salted for the space of sixe houres, and then fried in oyle and besprinkled with vineger, in which spices haue boyled in all mens censure is thought to bee the whole somest kind of fish. It may not bee kept long.



except it be well couered with bay, mirtle, or cedar leaues.

*What are salmon and trouts?*

Salmon and trouts well sodden in water & vineger, & eatē with sowre sauce do help hot liuers and burning agues.

*What is the vse of Barbles?*

Barbles roasted vpon a gridiron or boyled in vineger are very wholesome. If any man drink the wine, wherein one of them hath been strāgled to death, he shal ever after despise al manner of wines. Which conclusion were fit to be put in tryal by some of our notorious swilboules.

*What is the vse of sturgeons.*

Riuer sturgeons sodden in water and vineger & eaten with fennel, doe coole the bloud, and prouoke lechery.

*What is the vse of Cuttles?*

Cuttles seasoned with oyle and pepper, doe prouoke appetite and nourish much.

*What is the vse of Lampreys?*

Riuer Lampreys choked with nutmegs, & cloues, and fryed with bread, oyle, and spices, is a princely dish, and doth very much good.

*What is the vse of Tenches?*

20 Femall tenches baked with garlick, or boyled with onions, oyle, and raisins may bee eaten of youth, and cholerick men.

30 *What is the vse of Pikes?*

30 Pikes boyled with water, oyle, and sweet hearbes will firmly nourish.

*What is the vse Eeles?*

10 Eeles taken in spring time, and roasted in a leafe of paper with owl, coriander seed, & parsley, doe break fleagme in the stomack.

*What is the vse of Perches?*

30 Riuer Perches will prouoake appetite to them that be sick of the hor ague.

*What is the vse of Oysters.*

Oysters roasted on the imbers, and then taken with oyle, pepper, and the iuice of Oranges, prouoke appetite and léchery. They must not be eaten in those monthes, which in pronouncing want the letter R.

*What is the vse of Cra-fishes?*

Cra-fish roasted in the imbers, & eatē with vinegar & pepper purge the reines, & helpe the that be sick of the consumption or Ptitick.

*Shewe mee a way to keepe oysters, lobsters, and such the like, sweet and good for some few daies?*

Oysters as maister Plat sayeth, may be preserved

serued good a long time, if they be barrellled vp, & some of the brackish water, where they are taken, powred amongst them, Or else you may pile them vp in small roundlets, with the hollow partes of the shels vpward, casting salt amongst the at euey lay which they make. You may keepe lobsters, shrimps, & such like fish: If you wrappe them seuerally in sweet & course ragges first moistned in strong brine, and then you must bury these clothes, and couer them in some coole and moyst place with sand.

*Of milke, butter, chesse and  
Egges. Chap. 7.*

*What is the vse of milke?*

**T**Here be many kindes of milke according to the diuersities of the nature of liuing things. The milke of kine, and sheepe, is the most butterish and nourishing; next vnto it, goates milke is chief, sauing womans milke, with which there is no comparison as being the most agreeable to the Sympathy of our natures, and proper to drye and melancholick persons, yea and a remedy against the consumption.

sumption. There be three sundry substances, which lie hiddē within the nature of milk eue as they doe within all other naturall thinges whatsoeuer they be namely a sulphureous substance which is the butter conceiuing a flame, much differing from that whayish or mercuriall parte which is the thinne milke, next, it conceiues cheefe, which representes the salt, & lastly the thin milke (being the remainder of both) being made into pottage with rice & sugar, it increaseth the generatiue seed & strengtenth the body. Buttermilke in which fumitorie haue been steeped and drunke in the summer time or rather in the spring time is an excellent remedy against all diseases exceeding of choller and melancholie, yet notwithstanding with this caueat, that after the taking of it, you doe neyther eate any other thing, nor sleep with in three howres after, To conclude it must not in any case bee taken of them which are subiect to feauers, headaches or fluxes.

*What is the use of butter?*

Butter, whether it be fresh or salt purgeth mildly, & helpeth the roughnes of the throat,

**Fresh**

fresh butter being takē fasting with a litle Sugar hindreth the ingendring of the stone: and cureth the shortnesse of breath, that butter is best which is made in Maie.

*What is the vse of Cheese?*

Cheese being the thickest part of the milk is most nourishing, but it makes the body bound and stipticke, Old cheese all mouldy, brayed and mixed with the decoction of a salt gamon of bacon, and applied in form of a cataplasme, doth soften al the hard swellings of the knees.

*What is the vse of Egges?*

There are three things worthy of consideration to be marked in egges; the first is, their proper substance and qualitie, for egges of some foules are better than of some others, henne egges are the best, and of better nourishment then the egges of duckes, geele, or other foule, the second thing remarkeable in eggs is, the time, to weet, whether they be fresh or stale, whether they be layed of a young hen or of an old hen, for experience teacheth vs that these last doe quickly corrupt within the stomack, and be nothing so good to nourish. Likewise it hath bin noted that eggs layed after the

the new of the moon in the month of August, or in the wane of the moone, in the month of Nouember, as those likewise which are layed on Christmas day or on Whitson day, are lasting and durable, and not easilye corrupted. Wherof there can not bee deuised any other reason, than that in some of them, the shell is made harde and not to bee pierced through of the aire, by the coldnes of the time: & in the other, there is amongst quick exhaling & expending of that which might be corrupted within the egge, by the heat of the time, and season then being. The third and last obseruation is the dressing and making ready of eggs, some are sodden or roasted hard which the French men cal *Durfi*; & the greeks *Εσση*, that is, Egges boyled till they bee verie harde, some are boyled to a meane, to weete, neither soft nor hard, which the latins cal *Tremula*: Others be but warm only or soft and supping Eggs, which the Latins cal *Oua forbilia*: Aboue al Eggs poched with parfly are the most wholesome.

*Shew me a way to make Hens to lay good and great egges?*

Hens will lay great egges, if you pound bricks

bricks and mix them with bran and wine, bray them all very wel, and giue them to the Hens to eat: or els make a fine powder of brick, mix it with barley bran, and giue it them to eate: some for the very same purpose doe mollifie the fullers earth that is red, and mix it among the hens meate. The hen will sit all winter as well as in sommer, if she haue meate made of bran, mixt with the leaues and seede of drye netles.

*Shew me how egges are to be prepared  
for Physicke?*

The yolke of an egge swallowed alone, stayeth the cough, and such other distillations as fall downe vpon the lungs and other partes of the brest. The white of an egge beaten, and with the powder of frankincense, mastick and galles applied to the browes, doth stay the bleeding at the nose. A catalapsme made of the yoke and white of an egge well beaten, the iuice or water of Plantain and nightshade applyed vnto burnings, doth quench and extinguish them. A hard roasted egge eaten with vineger, stayeth the fluxe of the belly, if you mixe with it the powder of harts horne.

*of*



## Of Sauces. Chap. 8.

*What be the sauces for our meates?*

**F**OR the seasoning of such meates both flesh and fish as we haue spoken of it before, and to make them agreeable aswel for our health as for our nourishment & appetites, we must vse now and then sauces with our meats; And these in particular are, salt, sugar pepper, cynamon, ginger, cloues, nutmegs, saffron, hony, oyle, vineger and veriuice.

*What is the vse of Salt?*

Salt, is of a hot & dry quality endued with a purging, cleansing, and of a seasoning faculty, most fitte to preserue meat from putrefaction, and to consume their moyst excrements and superfluities. And for this cause we are aduised of the auncient phisitions, not to eate biese, venison, or any other meat strong of digestion before the same be seasoned with salt two or three daies at the least.

*What is the vse of Sugar?*

Sugar is of a hot quality, and is quickly conuerted into choller, for which cause, I cannot approue the vse therof in ordinarie meates, specially to young men, or to them which are

of

of hot complexions, for it is most certain, that they which accustome themselves vnto it, are commonly thirsty, and dry with their blood burnt, and their teeth blackned and corrupted: In medicine wise, it may be taken either in water for hot feuers, or in sirups for some kind of diseases.

*What is the vse of Pepper?*

Pepper is the best and wholsomest of all spices, as being of least heate in operation, though in tast it seeme ouer hot, being taken, I meane three or fowre graines of it, swallowed downe with a fasting stomack, it pesserueth a man from the palsie, and from griefes in the stomack, the oyle of it extracted, and taken with some conuenient licour, is a most ready and soueraigne remedy against the tertian and quartane agues, by reason that the said oyle dissolueth and rooteth out the seminary causes of such feuers, and doth cause the same to be euacuated by sweats, vrine, or otherwise.

*What is the vse of Cinnamon?*

Cinnamon is of a very thinne substance, yet notwithstanding very cordiall, comfortable, and corroboratiue, there is a water distilled from it, known by the name of *Cinnamon*

D

water,

water, which is exceeding good for women in childbed, for weak stomachs, for the falling sicknes, apoplexies, and all windy chollicks.

*What is the vse of Ginger, Cloues, Mace, and Nutmegs?*

Ginger approacheth somewhat nigh to the nature of Pepper, but it is of a thicker substance, and doth not penetrate so soone as the pepper, which hath a substance more thin, it auayleth against obstructions, and feuer quartains. Cloues are seldome vsed alone, but with other spices; they serue for the interlarding of Turkycocks and Salmon alone, without any other spices. Nutmegs and Mace are spices of a most temperate nature, and may be vsed in winter time with moist meates. Saffron reioyceth the heart, comforteth the stomach, and procureth sleepe, but you must looke that you take not too much of it; for according to the vulgar French prouerbe: *La qualité ne nuit pas, ains la quantité*. Exceeding one or two drachmes, his narcotique smell doth offend the braine in such wise, that it maketh it dull and stupied.

*What is the vse of Oyle?*

Oile is more wholsome and necessary than butter,

butter, aswell for a mans health, as for the preparing of sundry meates and sallades, and better resisteth corruptions then butter, wee see another difference in this, that oyle is of it selfe reserued for a long time without change, whereas butter is nothing worth, if it be not fresh eaten or salted; being applied outwardly, it hath a singular vertue, as appeares by the aunswer of an auncient Philosopher, who being asked of the meanes to continue a man in perfect health, and to liue long, said, that it was to vse hony within, and oyle without; being inwardly taken, it looeth the belly, it causeth one to vomite vp malignant humors, yea poyson it selfe, if a man hath drunken of it, or taken it but a small time before, one or two pounces of it taken with the iuice of Lemons, cureth the worms in childrens bodies, and the disease commonly called the Scuruy, which kind of oile I hold best. For I confesse that there be many kinds of oyles, yet none like to the oyle Oliue, which I here doe only commend. in respect that the Oliue doth yeeld more oile then any other seed or fruit, it hath deserued the name of excellency aboue all the rest, for the fat and vntious liquors of o-

ther seeds and fruites are not like to haue any other name bestowed vpon them, the that which belongeth of right vnto the licour which is pressed out of the Oliue, for which reason when we speake of the oyle of the Oliue, we only saie, oile: but when wee speake of other oyles, we add the name of the seed or fruit from which it was pressed, as for example, oyle of Vitriall, oyle of Sage, oyle of wormwoode, oyle of Cloues, and so of the rest.

*What is the vse of Vineger?*

Vineger, prouokes appetite, tempereth hot cholerick humors, and keepeth back corruption & infection in the plague time, but it hurteth them that be sorrowful except they correct it with vineger, Veriuiice is the same nature as vineger is.

*Shewe me a way to make wholesome and good vinegar in a short time?*

Take stale drinke, and cast vnto it salt, peper, and sower leuen mingled together, afterwards heate red hot, some tile, or gadde of steele, and put it hot into the drinke. In like manner, a Radish root, a beet root, and a shiue of barleybread new baked, put into stale drinke, and

and put forth in a glasse in the Sunne, or in the chimney corner to the heat of the fire, will make good vinegar in a short time ; or if you will haue it better, and to prouoke appetite, infuse into your said vinegar the leaues or iuice of red roses dried, the iuice of mints and centory.

*Shew me a way to make vinegar with corrupted and marred wine?*

Take rotten and marred wine, and boyle it, taking away all the scumme that riseth in the boyling thereof, thus let it continue vpon the fire, till it be boyled away one third part, then put it vppe into a vessell wherein hath been vinegar, putting thereto some cheruile, couer the vessell in such sort, that there get no ayre into it ; and in a short time it will proue good and strong vinegar.

## *Of Hearbs. Chap. 8.*

*What is the vse of Tobaccos*

*Cane Tobacco* well dried, and taken in a siluer pipe fasting in the morning, cureth the megrim, the toothache, obstructions proceeding of cold, and helpeth the fits of the Mother.

30 *Naturall and Artificiall*

ther. After meales it doth much hurt, for it infecteth the braine and the liuer.

*What is the vse of Borage?*

Borage is a cordiall hearb. It purgeth blood, maketh the hart merry, and strengtheneth the bowels.

*What is the vse of Cabbages?*

Cabbages moderately eaten do mollifie the belly, and are very nutritiue. Some say that they haue a speciall vertue against drunkenesse.

*What is the vse of Radish?*

Radish rootes doe cleer the voice, prouoke vrine, and comfort the liuer.

*What is the vse of Cucumbers?*

Cucumbers are of a cold temperature, and fit to be eaten only of cholerick perlons.

*What is the vse of Onions, Leekes, and  
Garlicke?*

They are only fit to be eaten of flegmatick folkes. They clarifie the voyce, extend the wind pipes, and prouoke vrine and mensstruall issue,

*Shew me the best Sallare?*

The best Saller is made of peniroyall, parslly, lettice, and endiue: For it openeth the ob-  
stru.



struction of the liuer, and keepeth the head in good plight.

## Of Fruit. Chap. 9.

*What is the vse of Figges?*

**W**Hite figs pared, and than eaten with Oranges, Pomegranats, or seasoned in vinegar, in spring time do nourish more then any fruit, breake the stone in the raines, and quench thirst.

*What is the vse of Raisins and Currains,*

They are very nutritiue, yet notwithstanding they purifie the raines and the bladder.

*What is the vse of Prunes?*

Sebastian prunes doe loose the belly, and quench choller.

*What is the vse of Strawberries?*

Red garden Strawberries purified in wine, and then eaten with good store of Sugar, doe assuage choler, coole the liuer, and prouoke appetite.

*What is the vse of Almonds and Nuts?*

Almonds and Nuttes are very nutritiue, and doe increase grossenasse; they multiply sperme, and prouoke sleepe. But I woulde not wish any to eate them that are short winded,

ded, or troubled with headaches.

*What is the use of Apples?*

Old and ripe Apples roasted, baked, stewed, or powdered with Sugar and Annise seed, doe recreate the heart, open the wind pipes, and appease the cough,

*What is the use of Peares?*

Ripe peares eaten after meat, and powdered with sugar, cause appetite, and fatten bodies. And if you drink a cup of old wine after them, they will doe thee much good.

*What is the use of Oranges?*

Weighty orrenges are very good for them that be melancholick, and keep back the rheume.

*What is the use of Plums and Damsons?*

Plums and damsons do qualifie bloud, and repressle cholerick humours.

*The third Section,*

*Of sleepe, early rising, mirth and exercise.*

*Of sleep, and early rising, Chap. I.*

*What be the commodities of sleepe?*

**M**oderate sleepe strengthneth al the spirits, comforteth the body, quieteth the humours

humours and pulses, qualifieth heat of the liver, taketh away sorrow, and asswageth furie of the mind.

*What be the discommodities of sleepe?*

Immoderate sleepe maketh the braine giddie, ingendereth rheume and impostumes, cauſeth the palsy, bringeth obliuion, and troubleth the spirits.

*How many houres may a man sleepe?*

Seuen houres sleep, is sufficient for sanguine and collerick men; and nine houres for fleagmatick, and melancholick men.

*Vpon which side must a man sleepe first?*

Vpon his right side, vntill the meat which he hath eaten, be descended from the mouth of the stomack (which is on the left side:) then let him sleepe vpon his left side, and vpon his belly, that the meat may be the more easily sodden and digested in a more hot and fleshy place.

*May a man conueniently lie vpright on his backe?*

No, for it heateth the raines, hurteth the braine and memory, and oftentimes breedeth the disease, which is called the Riding mare.

*Show mee some remedies to procure sleepe?*

Take a little camphire, and mingle it with  
some

some womans milk, and anoint your temples therewith, or else, take an ounce of the oyle of Roses, and three drams of vineger, stirre them both together and vse them.

*What thinke you of noone sleep?*

Sleeping at noon is very dangerous, But if you iudge it good by reason of custome, the do off your shooes, while you sleep: for when the body and the members be heauie with deepe sleep, the thicknesse of the leather at the soles doth return the hurtfull vapours of the feet (that else should vanish away) in the head and eyes. Also, you must (if you can possiblie) sleepe in your chaire, and let your head be meanly couered according to the time. For as too much cold, so too much heate doth astonish the mind and spirits.

*What are the commodities of early rising?*  
Early rising is healthful for the bloud & humors of the body, and a thing good for them that be studious of waighty affaires, for the animal spirit is then more ready to conceiue. Yet notwithstanding it is not amisse to consider, and serue the time & place: because if the aire be corrupt, as in plague time, or inclined to moistnes, as in rayny and mysty wether, or  
thun-

thundring, it is better to abide (eyther in bed with some light, or to sit in the chamber by some sweet fire.

*What are Dreams?*

Dreams are either tokens of things past, or significant of things to come. And surely if a mans mind be free from cares, and he dreame in the morning, there is no doubt, but affairs then dreamed of will truly come to passe.

*How many sorts of dreames be there?*

There be three sorts of Dreames. To wete diuine, supernaturall, and naturall.

Diuine dreames, are they which were sent by inspiration from God to his Prophets & faithfull seruants and as god is the authour of truth, so are they true and certaine.

Supernaturall dreames are placed in the midst, between the diuine dreames and the naturall, for they may happen without being precisely sent from god, & their cause comes not only by the sole deprauation of humors, as naturall dreames do, but by the rauishment of the spirit, which wakes, while the body reposes & which being oftentimes holpen by the inspiratiō of some good angel or Genius doth repre-

represent by such Dreames things which commonly come to passe. These kind of dreames chance in the morning, whē the brain is more free from the vapours of the meate, which before had dulled it : Among many examples which I haue read of, this one seemes moste straunge vnto me:

Two friends traueilling together to a certaine cittie, by the way at a little village, parted the one to his frinds house, and the other to an Inne. He which lodged at his friendes house, sawe in his dream, his companion desiring him, that he would come to helpe him, or else he was to be killed by his hoast, which when he sawe awaked, & rose out of his bed and was about to goe to the Inne, but coming to himselfe, and thinking how it might be a false dreame, returned to his bed, & slept then againe his friend appeared vnto him, & seemed to request him more earnestly that hee would succour him, but he making no account likewise of this dream, slept againe; to whom in like manner the third time, his companion with a great complaint desiring him because he had neglected to help him in his life time, that now he would at last, not deny  
to

to seek reuenge on the murtherer, saying, that his kild body was brought out of the gate of the citie vpon a Cart couered ouer with dung to hide the offence.

Naturall dreames are they which represent the passions of the soule and body, the imaginations of such dreames come to passe, either by reason of outward causes, or inward; the outward, are vaporious meates, which ingender corrupt and burnt bloud: For the vse of coleworts, beanes, pease, and pottage, causeth sorrowful and troublesome dreames, like as garlick and onions, being eaten at supper, doth make a man to dream of terrible things. The inward causes of which dreames are euil humours, specially melancholick, which through the blacknesse thereof, doe darken the light of the vnderstanding (which is seated in the braine, and therehence as a candle imparts light vnto the whole body) and there they imprinte troublesome dreames. To hinder a man from dreaming, let him auoid bad & windie meates, let him purge melancholy, and at conuenient season, if neede be, let him bleed.



## Of Mirth. Chap. 2.

*What is Mirth?*

Mirth is a motion of the minde, whereby it taketh delight, and staieth it selfe in that good which is offred vnto it.

*What are the effects of Mirth?*

Mirth enlargeth the heart, and disperseth much naturall heat with the bloud, of which it sendeth a good portion to the face; especially, if the mirth be so great, that it stirreth a man to laughter. Mirth I say, maketh the forehead smooth and cleere, causeth the eyes to glister, and the cheeks to become ruddy.

*Wherefore did God giue affections vnto men?*

God affoorded mirth, and such like, vnto men, that thereby they might be induced to seeke after his diuine Maiestie, in whom alone they should find all mirth and comfort.

*What mirth doe the common people loue best?*

Ignorant men doe delight in corporall and outward things, which moue their bodily senses. As in beholding of faire women, pleasant gardens, rich attires, or else in eating or drinkeing.

*What mirth doe wise men like?*

Wise

Wise men receiue pleasure by contemplation: which is proper to the minde and spirit. This *Aristotle* approued, when as hee placed the end and soueraigne Good in contemplation.

*Shew me a way to make the heart merry?*

You must vse to carrie about you a sweete Pomader, and to haue alwaies in your chamber some good perfumes; Or you may washe your face and hands with sweet waters: for nothing in the world can so exhilarate and purifie the spirits, as good odours.

## Of Exercise. Chap. 3.

*What be the commodities of Exercise?*

**E**Xercise is that, which maketh the bodye light, increaseth naturall heat & consumeth superfluous humours, which otherwise wold clotter & congeale within the body For in euery concoctiō some excrements are ingendred, which being left alone may be the rootes of diuers sicknesses. Now the thicker sort of excrements are auoyded by sensible euacuations. But the thinner may be wasted and purged by exercise.

*At what time is it best to exercise?*

It

It is best to exercise, when the body is fasting and empty, least after meats by violent and vehement motions, digestion be hindred and putrefaction follow. In sommer, exercise is to be vsed an houre after sunne rising, for fear of a double heat. In spring and haruest time it is to be vsed about an hour and a half after Sun rising, that the morning cold may be auoyded: For as the heat at midday is hurtfull, so the morning cold, especially in Autumn is to be eschewed.

*What kind of exercise is good?*

Walking, if it be not too slowe, is a commendable exercise, and may be vsed in hotte moneths, specialy of cholerick persons. To hang by the hands on a thing about your reach, so that your feet touch not the ground, is good. To climbe vp against a steepe hill, til you pant, and fetch your breath often with great difficulty, is a fit exercise to be frequented in cold seasons. Old men must content themselues with softer exercises, least that the small heat, which they haue, should be spent. They must only euery morning haue their ioyntes gently rubd with a linnen cloth. To be brief, they must be combd, and cherished

up with fine delights.

*Vnto which complexion, doth Exercise  
most appertain?*

Vnto the flegmatick, rather then the cholerick.

*What exercise should short winded men vse?*

They must vse loud reading; and disputations, that therby their winde pipes maye bee extented, and their pores enlarged.

*The fourth Section?*

Of Euacuations.

## *Of bathes. Chap. i.*

*What is the vse of Bathes?*

**C**old and naturall bathes are greatly expedient for men subiect to rheumes, dropies, & goutes. Neither can I easily expresse in words, how much good, cold bathes do bring vnto them that vse them: Howbeit, with this caueat I commend baths, to wit, that no man distempered through venery, gluttony, watching, fasting or through violēt exercise, presume to enter into them.

*Is bathing of the head holisome?*

You shall finde it wonderfull expedient, if you bath your head foure times in the yere, and that with hot lee made of ashes. After

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which

which you must cause one presently to poure  
two or three gallons of cold fountaine water  
vpon your head. Then let your head be dried  
with cold towels. Which sodaine powring  
down of cold water, although it doth mighti-  
ly terrifie you, yet neuertheles it is very good,  
for therby the naturall heat is stirred within  
the body, baldnesse is kept back, and the me-  
mory is quickned. In like manner, washing of  
hands often, doth much auaille the eyesight.

*How shall a man bathe himselfe in winter time,  
when waters bee frozen?*

In winter time this kinde of artificiall ba-  
thing is very expedient and wholsome : Take  
two pound of Turpentine, four ounces of the  
iuyce of woormwood & wilde mallowes, one  
ounce of fresh butter, one drachme of saffron:  
mingle them, and seeth them a pretty while,  
and being hot, wet foure linnen clothes in it  
and therewith bath your selfe.

Or els make a bath after this manner, take  
of Fumitory and enula campana leaues, sage  
fetherfue, Rosemary and wormwood, of each  
a handfull or two, seeth them in a sufficient  
quantity of water till they be soft, and put as  
much as a walnut of allom, and a little brim-  
stone

stone in powder, and therewith bath the places of your body affected.

## *Of excrements and bloud-letting. Chap. 2.*

*What be Excrements?*

**O**F excrementes some be necessary, and some superfluous: those be necessary which spring of superfluous bloud, and that notwithstanding can nourish, when nourishment failes; as seed, sperm, milke, and fat, those be superfluous, which doe not come from bloud, nor can nourish, but rather seperated from the bloud as not able to nourish, and these are either moist or earthy; moist as black melancholy, sweat, vrine, matter of the nose, spittle &c: earthy or dry excrements, nailes and such like.

*Aristotle* reckoneth the marrow in the body the marrow among the excrements: 2 *Libr. de generat animal. cap. 6.* But I take it to be a nourishment, because the bones are nourished by it, euen as the body is nourished by bloud.

*What thinke you of bloud-letting?*

Bloud is the very essence of life: which di-

minished, the spirites must consequently be dissolved. In consideration whereof, I counsel them, that vse any moderate exercise, not in any case to be let blood; least that corrupt water succcede in the place of the pure blood. But if they abound with blood, or their blood be putrified & burnt (if other medicines awayl not) this law of mine must needs be infringed.

*Shew me a way to discerne the effects of  
bloodletting?*

If the blood, which is let out, appeare red of colour, and white water flow with it, then the body is sound: if bubbling blood issue, the stomach is diseased: if greene, the heart is grieved.

### *Of Purgations. Chap. 3.*

*what is the vse of Purgations?*

**P**urgations, as sometime they be very necessary, so often taking of them is most dangerous. He that vseth exquisite purgations, and especially electuaries soluble, shall quickly waxe old and gray headed. All purgations (a few simples only excepted) haue poysoned effects.

Besides, nature aboue measure is compelled by



by purgations, and the vitall powers are diminished. In respect of which reasons, let euerie man take heede of those butchering surgeons and bloud-sucking Empiricks, who roguing vp and downe countries, doe murther manie innocents vnder pretext of Phisick. He that obserueth a good dyet, and moderatly exerciseth his body, needeth no Phisick. Moist and delicate viandes eaten in the beginning of meales do sufficiently loose the belly. Sweete wines perform the very same. Also the leaues of Sene sodē in the water, with sebastiā pruns will make the belly soluble. Why then will men be so headie, as to take their owne destruction, seing that they may liue in health without Phisick-help?

*Who are apt to take purgations and who not?*

They are apt to take purgatiōs, who are strōg of constitutions, and who are willing. And again, they are vnapt for purgations, which are eyther too fat or too leane. Likewise children, old persons, women with child and healthfull folks are not to be purged.

*What humors are fittest to be purged?*

Those humours, which molest the bodie, and offend eyther in quality or quantity. If

choller, happen to offend you, it is cōuenient, that you purge the same: if fleagme trouble you, then by medicine it must bee vndermined: if melancholy doth abound, it is expedient, that you fetch it out.

*What must I doe before purging?*

Before you purge, you must attenuate the slimy humoures, open the pores, through which the purgation is caried, and extract the whayish humors by some mild sirupe. Moreover, you must diligently marke the place, where you are agriued, namely, whether of the headache, or else sick in the stomack, liuer kidneyes, or the belly: and then whether by reason of fleagme, choller, or melancholic Which being knowne; according to the humour and place, you must mingle sirups fit for the part affected, with waters of the same nature, that the humour may bee, aforehand concocted; but in such wise; that the measure of the water may double the measure of the sirupe, and that the measures of both, exceed not foure ounces.

*How many things are to be considered in purgations?*

Eight things. First the quality of the purgation.

gation. Secondly, the time of the yeere. Thirdly, the climate of the countrey. Fourthly, the age of the patient. Fifthly, his custome. Sixtly, the disease. Seuenthly, the strength of the sick. Eightly, the place of the Moone.

*Shew me the best and safest purgation for fleagme?*

Take one drachme of turbith, four drachmes of vinegar and sugar; make them into powder and vse it in the morning with hot water: But cate not till three houres be expired.

*For Choler?*

Take two drachmes of good Rheubarbe beaten into powder, & incorporate the same with fiue ounces of hot water, wherein Damask prunes haue been sodden; and vse it hot in the morning.

*For melancholy?*

Take three drachmes of the leaues of Sene two drachmes of Cinnamon and Ginger, one drachme of sugar, and seeth them in Goates milke, womans milke, whay, or in some other like thing.

*Shew me how I may mundify bloud?*

Take two drachmes of Tyme and Seen, one drachme of Myrobolane, one drachm of Rheubarbe, white Turbith, and ginger, two

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drachmes

drachmes of sugar; let them bee done all into powder, and giuen in water wherein fennell or annise seed haue beene boyled.

*What shall I doe, if the purgation wil not work?*

If after the taking of a purgation, the bellie be not loosed, that inconueniēce happeneth chiefly for these causes; eyther through the nature of the sick, or for the slenderesse of the purgation, or because nature conuerteth her indeauour into vrine, or else by reason that the belly was before hand too hard bound which by a glister might be holpen. When therfore the belly after the purgation is not soluble, it procureth grievous maladies in the body. But if a man taketh a small quantitie of mastick lightly pounded and ministred in warme water, hee shall be cured of that infirmitie. Likewise, it much auayleth, presentlie to eate an apple.

*Seeing that glisters be very commodious, shew me a way to make some?*

Take honny sodden til it be thick, and mingle the same, with wheaten meale. then adde a little fresh butter, and make your glister in to a long forme, Which done, dippe it in oyle,

&

and vse it, Or else take halfe an ounce of the rootes of succory and licoras, two drachmes of Endiue, one handfull of mallowes, one drachme of the seede of succory and fennell, two drachmes of tennigreek, halfe a handfull of the flowers of cammomel; seeth them, and then a most wholesome glister is made.

*What if the Purgation doth euacuate to much?*

You must infuse three drachmes of the poudre of mastick in the iuice of Quinces, and drink it: or else eate a quince alone.

### *Of vomits. Chap. 4.*

*What is a vomite?*

**A** Vomite is the expulsion of badd humors (contayned in the stomach) vpwards. It is accounted the wholesomest kind of Phisicke: for that, which a purgation leaveth behinde it, a vomite doth roote out.

*Which are the best vomites?*

Take of the seeds of Dill, Attripplex, and radish three drachmes, of fountaine water one pound and a halfe: seeth them all together, til there remain one pound: then straine it, and vse it hot. Or else make you a vomite after this manner: take three drachmes of the

the rind of a walnut, slice them, & steep them one whole night in a draught of white wine, and drink the wine in the morning a little before dinner.

*What if the vomits worke not?*

If they worke not within an hour after you haue taken any of them, suppe a little of the syrup of oximell, & put your left middle finger in your mouth and you shall be holpen.

*What shall I doe, if I vomit too much?*

If you vomite too much, rub and wash your feet with hot and sweet water : and if it cease not for all this, apply a gourd to the mouth of the stomack.

## *Of Vrines. Chap. 5.*

*What is Vrine?*

**V**Rine is the clearer and lighter parte of bloud proceeding from the raines; which if a man forceth to suppress, he is in daunger of the cholick or stone.

*What colour of vrine is most commendable?*

That vrine is most laudable, which is of colour somewhat red and yealow like gold, answering in proportion, to the liquour which you drink.

*Teach*

*Teach me to prognosticate by vrines?*

White vrine signifieth rawnesse and indigestion in the stomack Red vrine betokeneth heat. Thick vrine and like to puddle, sheweth sicknesse or excessiue labour. If white or red grauell appeare in the bottom of your vrinal, it threatmeth the stone in the raines. In brieft, blacke or greene coloured vrine, declareth death most commonly to ensue.

### *Of Fasting. Chap. 6.*

*Is moderate fasting good?*

**M**oderate fasting, as to omit a dinner or a supper once a week, is wonderfull commodious for them that are not cholericke or melancholick, but full of raw humours. This *Ansony* the Emperour knew very well, when he accustomed to drink naught, saue one cup full of wine with a little pepper after hee had surfitted.

Of the commodities of fasting I haue written more largely in my second booke of the *Golden Groue*.

*Shew me a way to preserue my life, if perhaps*

*I be constrained to straggle in deserts?*

Take Licoras or Tobacco now & then, chew

it



it, & you shall satisfie both thirst and hunger  
 Or else, mixe some suet with one pound of  
 violets, and you shall preserue your life there-  
 by, ten daies. Or to conclude,, take a peece of  
 allome, and rowle it in your mouth, when you  
 waxe hungry: By this meanes, you may liue  
 (as some write) a whole fortnight without sus-  
 tenance.

## *Of Venery Chap. 7.*

*What is the vse of Venery?*

**M**oderate venerie is very expedient for  
 preseruatiō of health. It openeth the  
 pores, maketh the body light, exhilarateth the  
 heart and wit, and mitigateth anger and fury.

*When is it best to vse carnall copulation?*

It is best to vse carnall copulation in win-  
 ter, and in spring time, when nature is desirous  
 and at night when the stomack is full, and the  
 body somewhat warme, that sleepe immedi-  
 atly after, it may lenifie the lassitude caused  
 through the action thereof.

*What be the incōueniences of immoderate venerie?*

Immoderate venery weakneth strength, hurts  
 the braine, extinguissheth radicall moysture, &  
 hastneth on old age & death. Sperme or seed  
 of

of generation is the only comforter of nature, which wilfully shed or lost, harmeth a man, more, then if he should bleed 40 times so much.

*Teach me, how winelesse batchelers and husbandlesse maidens, should drive away their uncleane dreaming of venery, at nights?*

First they must refraine from wine, and venerous imaginations, & not vse to lye in soft down beds. Secondly, they must addict themselves to read the Bible and moral Philosophy. Thirdly, they must exercise often their bodies: Lastly, if none of these preuaile, let them vse the seed of *Agnus castus*, in English Park seede, and they shall feelee a straunge effect to follow.

*The fift Section?*

## *Of infirmities and death, Chap. I.*

*What be the causes of infirmities?*

**T**He causes of hot infirmities be fixe: The first are, the motions of the minde: as loue, anger, feare, and such like. The second, the motions of the body; as, immoderate carnall copulation, vehement labours, strayning, hard ryding. The third, long standing, or sitting in the sunne, or by the fire.

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The fourth cause of infirmities is the vse of hot things, as meats, drinks, & medicines vntimely vled. The fift, closing or stopping of the pores; which hapnieth by immoderate anointing, bathing, or otherwise thickning the skinne: so that the holes whereby the sweat & fumes do passe out, be stopped. The sixt, putrefaction of humours by distemperature of meats and long watchings.

*What be the causes of cold infirmities?*

The causes of cold infirmities be eight: The first is the cold ayre. The second is too much repletion. The third is wat of good meat. The fourth is the vse of cold things. The fift is too much quietnesse. The sixt is opening of the pores. The seuenth is oppilation in the veines or arteries. The eight is vnseasonable exercise.

*What is the chiefeft cause of death?*

The chiefeft and vnauoydable cause of our deaths, is the contrarietie of the elements; whereof our bodies be compounded. For the quality, which is predominant ouer the temperature (or mediocritie) beginneth to impugne and fight with his contrarie, which is more weake, vntill it see the viter dissolution of the same.

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# Of the wicked motions of the minde. Chap.2.

*What is Loue?*

**L**oue is an affection, whereby the minde lusteth after that, which is either good indeed, or els that which seems ynto it to be so.

*What is the cause of loue?*

The cause of loue among fooles is beautie: but among good men the vertues of the minde are the principles of loue, for they are euerlasting: and when all other thinges, as beauty and riches, do decay, yet they become more fresh, more sweet, and inestimable then before. Hence is it that wee are counselled to chuse wiues, not by our eyes, but by our eares; that is, not by prying into their fayrenesse of bodies, but by inward contemplating of theyr honest deeds and good huswiueries. Ordinarily the most beautifull and goodly sort of men, and such as are decked with bodily gifts, are most deformed and vicious in their soules. There is alwayes a great combat betwixt chastity and beauty, so that wee seldom see fayre women to be honest matrons: the reason is, because they prefer the phantasticall

sticall pleasures of their bodily senses, before the true and right noble vertues of the mind: Such (as the Spanyard sayth) are like an apple, which is fayr without & rotten within. *La muger hermosa es como la mançana, de dentro podrida, y de fuera galana.*

*What is Anger?*

Anger is a vehement affection, because it seeth things fall out contrary and crosse-like to reason.

*Why doe some looke red when they be angry?*

Some when they be angry become red, because their bloud ascendeth vp into the head; and these are not so much to be doubted.

*Why do some looke pale?*

Men wax pale when they are angry, because the bloud is retired vnto the heart; whereby they become full of hart, & very dangerous?

*What is Sorrowe?*

Sorrow is an affection of the mind, whereby it is oppressed with some present euill; & languisheth by little and little, except it find some hope or other, to remedy the grieft thereof.

*What is the effect of Sorrowe?*

Sorrow stiflcth vp the purer faculties of the soule, causeth a mā to fall into a consumption

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& to be weary of the world, yea & of himselfe.

*What is Feare?*

Feare is a griefe which the mind conceiueth of some euill that may chance vnto it.

*Why doe fearefull men looke pale?*

The reason, why fearefull men looke pale and wanne, is, because nature draweth away that heate, which is in the face and outward partes, to relieue and comfort the hart, which is welnigh stifled and stopped vp.

*What is Enuie?*

Enuy is a griefe arising of other mens felicity. It maketh a man to looke leane, smart, hollow eyed, and sickly.

*Do these affectiōs hurt the soule, as wel as the body?*

Yea doubtlesse. For if the bodie be replenished with these diseases, the soule cannot be whole, nor sound. And euen as vices cause disorders and diseases both in the bodie and soule: so likewise they cause the one to destroy the other, wheras there should be an vinity and harmony, not only of the corporall qualities among themselves, and so of the spiritual amōg themselves, but also of their ioint qualities one with another. And no maruel, seeing that god hath sowed & plāred the seeds

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and sparks of affections (to moue vs) not only into our soules, but also into our bodies.

*How do the temperature of the bodily affections, and the soule affections agree together?*

There is great concord betwixt the bodies qualities, and the soules affections: inso much that as our bodies are compacted of the elementall qualities, namely, of moysture and drinesse, heate & cold: So among the soules affections some are moist, some dry, some hot and some are cold. This we might see by instance made. The affection of mirth is hot & moist, whereas sorrow is cold and dry. The one is proper to young men, and the other to old men, who are cold and dry.

*Why is there so great a diuersity among men?*

There be diuers reasons alledged of this by me of diuers professions. First the diuines say, that originall sin & temptation of wicked spirits, make men vicious: faith and grace make them righteous & holy: Politicians and statesmen hold, that bad company & ill education, cause men to be ill disposed: the Astronomer he saith, that they which are born vnder *Iupiter* shalbe wise & fortunate, vnder *Mars* souldiers, vnder *Venus* adulterers, vnder *Mercury*, Merchants



chants or very couetous, vnder *Taurus* industrious, vnder *Libra* iust men, vnder *Aries* wise counsellors, vnder *Aquarius* fishers. *S. Augustine* on the 63 psalm, tells of a mathematician, who said, that it was not a mā's own wil, which made a leacher, but *Venus*: a murtherer, *Mars*, nor his own proper will made him iust, but *Iupiter*. The naturall Philosopher auerreth, that they who excell in imaginacion, are fit to be linguists, artizās, poets, & painters, the means to desery, whether they be imaginative or no is thus: if he be well conceited of himselfe, if he loues to goe richly attired, and oftentimes looketh in a looking glasse, if he plays well at chesse, cards, dice, &c. They that excell in vnderstāding are fit to be Iudges: they, who haue the faculty of memory, wil proue good attornies, & practitioners in law and physick. Physicians hold, that men be diuersly affected according to the diet which they vse, as venison, conies, and hares-flesh, make men melancholick, and consequently enuious and froward: those meats which ingēder good bloud make men of a sanguine complexion & free harted. Exces of meat make men riotous & drunkards

*Of the age of man. chap. 3.*

*Into how many ages is mans life diuided?*

**M**Ans life by the computation of Astrologers is diuided into seuen ages : ouer euery one of which, one of the seauen planets is predominant. The first age is called infancy, which continueth the space of seauen yeeres. And then the Moon raigneth, as appeareth by the moyst constitutions of children, agreeing well with the influence of that planet.

The second age named childhood, lasteth seauen yeers more, and endeth in the fourteenth of our life. Ouer this age, *Mercurie* (which is the second sphere) ruleth; for then children are vnconstant, tractable, and soone enclined to learne.

The third age endureth eight yeares, and is termed the stripping age: It beginneth at the fourteenth yeere, and continueth vntill the end of the two and twentyeth. During which time, gouerneth the planet *Venus* : For then we are prone to prodigality, gluttony, drunkennesse, lechery, and sundry kindes of vices. The fourth age contayneth twelue yeeres, till a man be foure & thirty, and then is he named a young man. Of this age the *Sunne* is chiefe Lord.

Lord: Now a man is witty, well aduised, magnanimous, and come to know himselfe.

The fift age is called mans age, & hath sixteen yeares for the continuance thereof, subiect to *Mars*; for now a man is cholerick & couetous.

The sixt age hath twelue years, that is, from fifty till threescore and two. This age is termed (although improperly) old age; of which *Iupiter* is master, a planet significant of equity, temperance and religion.

The seuenth & last (by order) of these ages continueth full 18. yeares, ending at fourscore, to which few attaine. This age, by the meanes of that planet *Saturne*, which is melancholick & most slow of al other, causeth man to be drooping, decrepit, froward, cold, & melancholick.

*Why did men liue longer before the flood,  
then they do now?*

The principall reason, why men in those dayes liued longer then wee doe, is, because they had not then any of the causes, which ingēder in vs so many maladies, whēce consequently ensueth death. Their liues were vpholdē by the course of the heauē, with the qualities of the planets and starres, being at that time farre more glorious and gratus  
then

then now. There were not so many meteors, comets, & ecclipses past, frō whence now diuerse & innumerable circūuolutiōs, proceed.

Wee must also vnderstand, that our first parents were created of god himself without any other instrumentall means. And again the earth in those daies was of greater efficacie to bring foorth necessaries for mans vse, then it is in this crooked & out-worn age, The soyle was then gay, trim, and fresh: wheras now by reason of the inundatiō (which took away the farnes therof) it is barren, saltish, & vsauory.

To conclude, they knew the hidden vertues of hearbs and stones, vsing great continence in their dyets and behauiours. They were ignorant of our delicate inuentions and multiplied compōnds. They knew not our daintie cates, our marchpanes, nor our superfluous slibber sauces. They were no quassers, nor were they troubled with so many cares, & vainglorious pompes.

*Tel me the certaine time, wherein man must of necessity die?*

To die once, is a common thing to all men. For that was ordained as a punishment of God for our foreparents, when they trasgressed

sed his commandement, touching the fruit in paradise: but to tel how, & at what time, that is a secrecie neuer disclosed to anie creature. Such as the mans life is, such is his death. A righteous man dieth righteouslye. But a wicked man hath a wicked ende. Death is a suddeine & a sullen guest, neuer thought on, before he apprehendeth vs as his slaues. VVhē we think our selues safely mounted on the pinnacle of worldly felicity, he vnawares (hidden in the darksome corners of our houses) suppresseth vs rudely, and smiteth vs deadly.

For which consideration, O mortall men, lead your liues vprightly, harken not vnto the counsels of the vngodly, nor like greedie Cormoraunts snatch vp other mens rightes. Rather know your selues: which done, bee vigilant, wel armed in Christ Iesus, and alwaies meditating on your deaths.

*Which be the most dangerous yeares in mans life?*

The auncient Sages, by curious notes haue found out, that certaine yeeres in mans life be very perilous. These they name climactericall or stayrie yeares, for then they sawe great alterations. Now a climactericall yeare is euery leauēth yeare; The reason is, because

then the course of the planets returne to *Saturne*, who most commonly is cruel and noysome vnto vs. And euen as the Moon, which is the next planet vnto vs, & swiftest of course passeth almost euery seauenth day into the contrary signe of the same qualitie, from whence she came forth, and there hence bringeth the criticall daies: so *Saturne*, which is the planet furthest from vs and slowest of course (for hee resteth in one signe so manye yeares, as the moone doth daies) bringeth these climastericall yeares, & causeth sundry mutations to follow. Hence is it, that in the seauenth yeere children doe cast and renew their teeth. In the fourteenth yeare proceedeth their stripling age. In the one and twentieth, youth. And when a man hath past seuen times seauen yeares, to weer, nine and forty yeares, he is a ripe and perfect man.

Also, when hee attaineth to ten times seauen years, that is to the age of threescore and ten, his strength and chiefeft vertue begins to fall away. And again euery seuenth yeare was by gods own institution pronounced hallowed; And in it the *Israelites* were prohibited to manure their grounds or to plant vineyards.

*Aulus Gellius* mentioneth, that the Emperor *Octavian* sent a Letter vnto his step-sonne to this effect: Reioyce with me my Sonne, for I haue past ouer that deadly yeare, and enemy to old age, threescore & three. In which number the seuenths and ninths doe concurre.

The six and fiftieth yeare is very dangerous to men borne in the night season, by reason of the doubled coldnesse of *Saturne*. And the threescore and third yeare is very perillous to them that be borne in the day time, by reason of the drynesse of *Mercury* and *Venus*.

Finally, whensoever any man entreth into these climactericall yeares (if certayne tokens of imminent sicknesse doe appeare, as wearysomnesse of the members, grieve of the knees, dimnesse of sight, buzzing of the eares, loathsomnesse of meat, sweating in sleepe, yawning, or such like) then let him incessantly pray, and beseech God to protect and guide his heart; let him be circumspect and curious to preserue his health, & life, by art, nature, policy and experiments.

*Which be the criticall daies?*

The Critical daies are the first and seauenth of *Ianuary*. The third and fourth of *February*.

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The first and fourth of *March*. The eighth and tenth of *Aprill*. The third and seventh of *May*. The tenth and fifteenth of *Iune*. The tenth and thirteenth of *Iuly*. The first and second of *August*. The third & tenth of *September*. The third and tenth of *October*. The third & fifth of *November*. The seventh and tenth of *December*.

*Which humors are predominant in the night season, and which in the day time?*

Euery one humor raigneth sixe hours. Bloud is predomināt from nine a clock in the night, vntill three a clock in the morning. Choler from three a clock in the morning, till nyne. Melancholy ruleth from nine a clocke in the morning, till three in the euening. Likewise flegme gouerneth from three in the euening, vntil nine a clock at night. So that fleagm and melancholy do raigne at night, and bloud & choler in the day time. Also bloud hath his dominion in the spring time; choller in the summer; melancholy in Autumn, & fleagme in winter. For which respects, I aduise you (if perchance you fall into a disease) to marke well, in the beginning of your sicknesse, the houre and humour then rainging, that thereby you may the sooner finde out remedy. In

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conclusion, you must consider of the Critical daies: in which, great alterations either towards your recovery, or towards your further sickness will ensue. Most commonly the criticall daie happeneth the seauēth, the fourteenth, the one and twentieth, or the eight and twentieth daie from the beginning of your sickness. Notwithstanding according to the course of the Moone, the fourth daie, the eleauenth, the seauenteenth, and the foure and twentieth daie from the beginning of your sickness will foretell you, whether you shall amende or waxe worse.

*The sixth Section.*

Of the restauration of health,

*Of the foure parts of the yeare.*

*Chap. I.*

*What is the nature of spring time?*

**T**HE spring time beginneth, when the sunne entreth into the signe of *Aries*, which is the tenth day of *March*. At this time the daies & nights are of equal length, the cold wether is diminished, the pores of the earth (being closed & congealed with cold) are opened, the fields waxe green, hearbs & flowers doe bud, beasts

beasts rut, the birds chirp, & to be brief, all liuing creatures do recouer their former vigor in the beginning of the spring. Now a man must eate lesse, and dring somewhat the more. The best meats to be eaten are veale, kid, yong mutton, chickens, drie fowle, potched egges figs, raisins, and other sweet meate: & because the spring is a temperate season, it requires temperature in all thinges. Use competent phlebotomy, purgation, or such like. Venery wil do no great harme.

*What is the nature of summer?*

Summer begins, when the Sun entreth the signe of *Cancer*, which is the twelfth day of *June*. In this time choler is predomināt, heat increaseth, the winds are silent, the sea calme, fruites do ripen, and Bees doe make honey. Now a man must drink largely, eate little, and that soddē: for rost meat is drie. It is dāgerous taking of Phisick, & specially in the dogdaies. To heal wounds is very difficult & perilous.

*What is the nature of Autumne?*

Autumne beginneth, when the Sunne entreth the first degree of *Libra*, which is the thirteenth day of *September*. Then it is *Æqui noctial*, meteors are seene, the times do alter.  
the

the aire waxeth cold, the leaues do fall, corne is reaped, the earth loseth her beautie, and melancholy is ingendred. For which cause; such things as breed melācholy are to be auoyded, as fear, care, beans, old cheese, salt, beefe, broath of colewoorts, & such like. You may safely eate muttō, lamb, pigs, & yong pullers. Take heed of the morning & evening cold.

*What is the nature of winter?*

Winter beginneth when the Sun entreth the signe of *Capricorne*: which is commonly the 12 day of *December*. Now the daies are shortened, & the night prolonged, winds are sharp, snow and sodain inundations of waters arise, the earth is cōgealed with frost & ice, & al liuing creatures, do quier with cold. Therefore a man must vse warme and dry meats: for the cheerful vertues of the body are now weakened by the cold aire: & the natural heat is driuen into the inward partes of the body, to cōfort and maintaine the vitall spirits. All rost, baked or fried meates bee good; and so are boyled beefe, and porke. Veale agreeth not, except it bee well roasted. Also wardens, apples, and peares may bee vsed with wine or with salt, for swelling: or with comfittes, for windi.

windiness. Beware least the cold annoy your body. And aboue all things haue a regard to keep your head, neck, and feet, warme. To vse carnal copulation is expedient. Astronomers auer, that if the first day of *December* be fowle and tempestuous, it will not be calme thirty dayes after, and so on the contrary.

## *Of the foure humours. Chap. 2.*

*What is an humour?*

**A**N humour is a moist and running body, into which the meat in the liuer is conuer-  
ted, to the end that our bodies might be nourished by them.

*What is the nature of the sanguine humour?*

The sanguine humour is hot, moist, fatty, sweet, and seated in the liuer, because it watereth all the body, and giueth nourishment vnto it: out of which likewise issue the vitall spirits, like vnto small and gentle windes, that arise out of riuers and welles.

*What is the flegmatick humour?*

The flegmatick humour is of colour white, brackish like vnto sweat, and properly placed in the kidneys, which draw to themselues the water from the bloud, thereby filling the  
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veynes in stead of good and pure blood.

*What is the cholericke?*

The cholerick humor is hot and fiery, bitter, and like vnto the flowre of wine. It serueth not only to cleanse the guttes of filth, but also to make the liuer hot, and to hinder the blood from putrefaction.

*What is the melancholick humour?*

The melancholick humour is black, earthily, resembling the lees of blood, and hath the spleene for a seate assigned vnto it. Howbeit Physitions say, that there be three kindes of melancholy. The first proceedeth from the annoyed brayne; the second commeth, when as the whole constitution of the body is melancholick. The third springeth from the bowels, but chiefly from the spleen and liuer.

*Show me a diet for melancholick men?*

First, they must haue lightsome chambers, and them often perfumed. Secondly, they must eate young and good meate, and beware of beefe, pork, hare, and wild beasts. Thirdly, let them vse Borage, and Buglosse in their drink. Fourthly, musick is meet for them. Fifthly, they must alwayes keepe their bellies loose and soluble,

of

## Of medicines to prolong life. Chap. 3.

*Shew me certaine remedies to prolong life?*

7. **T**O liue for euer, and to become immortall here on earth, is a thing impossible: but to prolong a mans life free from sicknesses, & to keep the humours of the body in a temperate state, I verily belieue it may be done, first by Gods permission, by obseruing a good diet, & somtimes by vsing of some treacle, mithridate or such like in the spring time, & Autumne.

*Shew me a sirup against hot diseases, and to preserve health?*

8. For the preserving of a mā's health free from hot diseases, vse this sirup fasting: Take of cleer fountayne water two quarts, put into it the roots of smallage, Borage, buglosse, endiue, & parsley, of each three ounces, of good Tobacco leafe haife a pound, leeth them with a soft fire vntil they come to one quart, & then put vnto them two pound of sugar, and mingle it with a pint of good white wine vinegar, and if you please to adde some iuyce of Lemons therto, it will proue a rare helpe against grosse choler and fleagin, it will scoure & open obstructiōs & oppillatiōs about the spleen, liuer, & rayns,

*Shew*



*directions for the same.* 23  
Shew me preseruatiues against cold  
diseases?

Doctor *Steuens* water is an excellent preser-  
uatiue to prolong life, and against cold disea-  
ses, and is made after this māner: take a gallon  
of gascoigne wine, then take ginger, gallingal,  
cammomill, cinnamon, nutmegs, graines;  
cloues, mace, aniseede, carrawayseed, of each  
of them a drachme; then take sage, mints, red  
roses, time, pellitory of the wall, wilde-mario-  
ram, rosemary, penny-mountayne, otherwise  
wild time, cammomill, lauender, of euery of  
them one handfull, then bruse the spices  
small, bruse the hearbs, and put all into the  
wine, and let it stand twelue houres, stirring  
it diuers times, then distill it in a limbecke,  
and keepe the first pint of the water, for that  
is the best: and then will come a second wa-  
ter, which is not so good as the first. The ver-  
tues of this water are these; it comforteth the  
spirits, it preserueth the youth of man, it hel-  
peth old goutts, the toothache, the palsie, and  
all diseales proceeding of cold: it causeth bar-  
ren women to conceiue, it cureth the colde  
dropsie, the stone in the bladder, and the  
raynes of the backe, it healeth the canker,

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comforteth the stomacke, and prolongeth a mans life. Take but a spoonfull of it once in seuen dayes; for it is very hot in operation. Doctor *Steuens* who vled this water, liued one hundred yeares wanting two.

The sublimated wine of *M. Gallus*, phyitian to the Emperor *Charles* the first of that name, is most admirable. For the vse thereof caused him to liue sixscore and nyne yeares without any disease: which I thinke to be better then Doctor *Steuens* water: it is made in this sort.

Take of *Cubebs*, cinnamō, cloues, mace, ginger, nutmegs, and galingall three ounces, of rubarbe halfe an ounce, of *Angelica* two drachmes, of mastick foure drachms, and of *Sage* one pound and two ounces: steep these in two pounds and sixe ounces of *Aqua vita*, which was sixe times distilled: then distill them altogether. This wine comforteth the brayne and memory, expelleth melancholy, breaketh the stone, prouoketh appetite, reuiueth weake spirites, and causeth a man to wax young and lusty: It may bee taken twise every weeke, and not about one spoonfull at each time.

*directions for health.*

*Declare vnto me a dayly diet, whereby I may  
liue in health, and not trouble my  
selfe in Physicke?*

I will: first of all in the morning when you are about to rise vp, stretch your selfe strongly: for thereby the animall heate is somewhat forced into the outward parts, the memory is quickned, and the body strengthened. Secondly, rub and chafe your body with the palmes of your handes, or with a coarse linnen cloth: the brest, back, and belly gently, but the armes, thighes, and legs roughly, till they seeme ruddy and warme. 3. Euacuate your selfe. 4. Put on your apparell, which in the Summer time must be (for the most part) silke, or buffe, made of Buckes skin, for it resisteth vermine and contagious ayres: in winter your vpper garment must bee of cotten or friezeadow. 5. When you haue apparelled your selfe handsomly, combe your head softly and easily with an Iuory combe, for nothing recreateth the memory more. 6. Pick and rub your teeth; and because I would not haue you to bestow much cost in making detritices for them, I will aduertise you by towre rules of importance how to keepe your teeth white

and vncorrupt, and also to haue a sweete  
breath. First wash well your mouth when you  
haue eaten your meate: secondly, sleepe with  
your mouth somewhat open. Thirdly spit out  
in the morning that which is gathered toge-  
ther that night in the throate: then take a  
linnen cloth and rubbe your teeth well within  
and without, to take away the fumosity of the  
meat and yellownesse of the teeth, For it is  
that which putrifieth them, and infecteth the  
breath. But least perhaps your teeth become  
loose and filthy, I will shew you a water farre  
better than pouders, which shall fasten them,  
scoure the mouth, make sound the gummes,  
and cause the flesh to growe againe, if it were  
fallen away. Take halfe a glassefull of vine-  
gar, and as much of the water of the mastick  
tree (if it may easily be got) of rosemary, mirth,  
mastick, bole Armoniack, Dragons herbe,  
roche alloine, of each of them an ounce: of  
fine Cinnamon halfe an ounce, of fountaine  
water three glassefulls: mingle all well togi-  
ther, and let it boile with a small fire, adding  
to it halfe a pound of hony, and taking away  
the scumme, then put in a little benguine, and  
when it hath sodden a quarter of an hour, take

it from the fire, and keep it in a cleane bottle, and wash your teeth therewithall as well before meate as after : if you hould some of it in your mouth a little while, it doth much good to the head, and sweetneth the breath. I take this water to bee better then a thousand of their dentifrices. 7. Wash your face, eies, eares and hands with fountaine water. I haue knowne diuers students which vsed to bath theyr eies onely in well water twise a day, wherby they preserued their eyfight free from all passions and bloudsheddes, and sharpned their memories maruellously. You may sometimes, bath your eies in rose water, fennell water or eyebright water, if you please : but I know for certainty, that you need not, as long as you vse good fountaine water. Moreouer, least you by old age or some other meanes do waxe dimme of sight, I will declare vnto you, the best and safest remedy which I know, and this it is : take of the distilled waters of verucine, bettony, and fennell one ounce and a halfe, then take one ounce of white wine, one drachm of Tutia (if you may easily come by it) two drachmes of sugarcandy, one drachm of Aloes Epaticke, two drachmes of

*Naturall and Artificiall*

woyans milk, and one scruple of Camphire, beate those to powder which are to be beatens, and infuse them together for four and twenty houres, and then strain them, and so vse it when you list.

8 When you haue finished these, say your morning prayers, & desire god to blesse you, to preserue you from all daungers, and to direct you in all your actions. For the feare of God (as it is writen) is the beginning of wisdom: and without his protection whatsoever you take in hand, shall fall to ruine. Therefore see, that you be mindful of him, and remember, that to that intent you were borne, to weete, to set forth his glory and most holy name.

9 Goe about your busines circumspectly, and endeauour to banish all cares and cogitations, which are the onely baites of wickednes. Defraude no man of his right: for what measure you giue vnto your neighbour, that measure shal you receiue. And finally, imprint this saying deeply in your mind: A man is but a steward of his owne goods; whereof God one day will demandaun an account.

10 Eat three meals a day, vntill you come to  
the

the age of 40 yeares: as your breakfast, dinner and supper; yet that betweene breakfast and dinner there be the space of foure houres, and betwixt dinner and supper seauen houres: the breakefast must be lesse then the dinner, and the dinner somewhat lesse then supper. In the beginning of meales, eate such meates as will make the belly soluble, and let grosse meates be the last. Content your selfe with one kind of meat, for diuersities hurt the body, by reason, that meates are not all of one quality. Some are easily digested, others againe are heavy, and will lie a long time vpon the stomack, also the eating of sundry sorts of meate require often pots of drink, which hinder concoction, like as we see often putting of water into the meat-pot to hinder it from seething. Our stomacke is our bodies kitchen, which being distempered, how can we liue in temperate order? drink not above four times, & that moderately, at each meal: least the belly-god hale you at length captive into his prison house of gormandise, where you shal be afflicted with as many diseases as you haue deuoured dishes of sundry sorts. The cups, wherof you drink, should be of silver, or silver and gilt. *xi. Labour*



bour not either your mind or body, presently after meals; rather sit a while and discourse of some pleasant matters: when you haue ended your confabulations, wash your face and mouth with colde waters, then goe to your chamber, and make cleane your teeth with your tothpicker, which shoulde be either of Iuory, siluer, or gold. Watch not too long after supper, but depart within two houres to bed. But if necessity compell you to watch longer then ordinary, then be sure to augment your sleepe the next morning. that you may recompēce nature, which otherwise through your watching, wold not a little be empaired.

12. Put of your clothes in winter by the fire side: and cause your bed to be heated with a warming pan: vnles your pretence be to harden your members, and to applie your selfe vnto militarie discipline. This outward heating doth wonderfully comfort the inwarde heate, it helpeth concoction, and consumeth moisture.

13. Remember before you rest, to chew downe one or two scruples of malticke, for it will preserue your body from bad humours.

14. Pray frequently to God, before you sleepe,

to inspire you with his grace, to defend you from all perils and subtilties of wicked fiends, and to prosper you in all your affaires : and then lay aside your cares and busines, as well publick as priuate, for that night in so doing you shall sleepe more quietly. Make water at least once, and cast it out : but in the morning make water in an vrinall, that by looking on it, you may gesse somewhat of the state of your body: sleepe first on your right side with your mouth open, and let your nightcap haue a hole in the top, through which the vapour may go out. 15. In the morning remember your affaires, and if you be troubled with rheums, as soon as you haue risen, vse dialtrion piperion, or eate white pepper now and then and you shal be holpen.

*FINIS.*

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*Gentle Reader, for Chap. 8. in the 49. page, put Chap. 9.  
And for the 9. in the 53. page, make it 10. & so adieu.*



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